

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

FRIDAY, DECEMBER 28, 1827.

Price, \$3 in 6 m. or \$2.50 in adv.

speak of "the ill success which has hitherto, for

We earnestly desire to see these things explained, and we demand of Unitarians, in this public manner, the *proof* of these allegations and insinuations. *This stuff* will do no good to the

cause of truth. We ask for *facts*, showing that the orthodox have *misapplied* and consequently *wasted* their funds. Unless they will produce their "strong reasons" and make it evident by fact, that orthodox missions have left *no benefit behind them*, except a warning against rashness in *klture*, candour will be constrained to call them *libellous* instead of *liberal* Christians. IOTA.

\* *Liberal Preacher*, Sept. 1827.

*For the Boston Recorder and Telegraph.*  
**PRAYER FOR CIVIL RULERS.**

ENCOURAGEMENT FROM THE PROMISES.

16 Thus saith the Lord, Behold, I will lift up  
mine hand to the Gentiles, and set up my stand-  
ard to the people, and they shall bring thy sons in  
their arms and thy daughters shall be carried up  
in their shoulders."

"And kings shall be thy nursing fathers and  
their queens thy nursing mothers; they shall bow  
down to thee with their face toward the earth, and  
lick to the dust of thy feet, and thou shalt know  
that I am the Lord; for they shall not be ashamed  
that wait for me." Isa. xlix. 9-13.

"For Zion's sake, will I not hold my peace  
and for Jerusalem's sake I will not rest, until the  
righteousness thereof go forth as brightness and  
the salvation thereof as a lamp that burneth."

"And the Gentiles shall see thy righteousness, and all kings thy glory." Isa. li, 1, 2.

"Thou shalt, also, suck the milk of the Gentiles and shall suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redemer, the mighty one of Jacob." Isa. lx. 1.

king to the brightness of thy rising." Isa. lx. 1. S.

This peculiar thought was the means, in the hand of the Spirit, of setting the poor man at liberty for with an accusing will he had been

**A BENGALÉE SCHOOL.**  
[The following is extracted from an account, in the London Missionary Register, of the examination of the Cen-

They first repeated hymns. Mr. Perowne's habit is to leave the selection of the hymns to themselves. Each boy repeated, in succession, a hymn or piece of poetry; and afterwards ex-

was quite evident that their minds were stored with the knowledge of Divine Truth, and there was a tone of solid and intelligent consideration

After this we asked them questions from the epitome of Ancient History, which were answered with great accuracy.

A clergyman in the western part of this State remarks in a letter to the Secretary of the Massachusetts Missionary Society:

I believe, Messrs. Editors, it is now generally conceded that the cause of Foreign Missions self requires a more strenuous and systematic effort in behalf of Home Missions than has heretofore been made.

A desolated church affects all other churches in its neighborhood as a diseased limb affects the body.

frame, and death shortly ensues. The most flourishing churches have often fallen into decay, gone to destruction, through the circumstance

But it is a question, *when* and *how*, the churches may act in behalf of this object with the greatest efficiency?

If every church were an organized missionary society—if they would follow up the original design of their formation, and regard themselves as

## OBITUARY.

Died at Gloucester Nov. 24, JOHN ROGER Esq. aged 79. (The following notice is extracted from the address of Rev. Mr. Hildreth, d

On leaving college, he engaged in the instruction of youth. To this important profession he devoted himself, for more than fifty years; and

For almost *forty-six* years in succession, Mr. Rogers was Clerk of the town. This fact alone is ample testimony to the estimation in which he

The incidents of a life, devoted as was that Mr. Rogers to the instruction of youth, and other employments which do not interfere with t

If I am not wholly mistaken Mr. Rogers was eminently a man of integrity and truth. No person ever seemed more alive to the solemnity

to public and private charities. He was kind to the poor, obliging as a neighbor and remarkable for attention and hospitality to strangers. C

tical religion. From that time, till his death, was emphatically a man of prayer, a devoted reader of the word of God, and a diligent at-  
tention to the duties of his station.

fears and scruples concerning himself, he did become a communicant at the Lord's table, for the first time in little more than a year ago. From that time he has been a diligent and regular communicant.

ple from coming to the ordinance by which the Lord's death was to be showed forth. He believed it the duty of every disciple of Jesus to confess him before men, and to obey his dying command, "this do in remembrance of me."

It was not my happiness to be acquainted with the deceased, till after he was become aged and feeble; but my almost daily intercourse with him for more than two years, uniformly impressed me, that he was a man of extensive reading, of a sound understanding, of a warm heart, and of real piety. The few days of his confinement to his chamber previous to his death, gave very honorable testimony to the power of religion, to sustain the soul in the near prospect of leaving this world. His conversations were remarkably sensible, eloquent, and spiritual. This world with him seemed to have quite lost its interest, and death, its sting; and he was enabled to devote a great share of his conversation to his children and friends. In the agonies of death he seemed perfectly calm, and perfectly rational—and would arouse, at intervals from the lethargy, that was weighing him down, and talk to his children and others about him, as you might suppose a Christian would talk, who perceived himself on the borders of the eternal world, and who had already approached so near, as to feel doubly assured, that all the Bible tells of the "rest, that remaineth to the people of God"—is a reality. "These," said he, "are serious moments—I know not the time of my departure—I cannot tell whether or not I am in the agonies of death—my feelings are such as I never had before—I cannot describe them, but I know in whom I have believed."

He spoke of the necessity of repentance—of that godly sorrow which worketh repentance unto salvation—of the washing of regeneration and renewing of the Holy Spirit—of that faith which purifieth the heart & worketh by love, of that hope which maketh not ashamed; which is as an anchor to the soul both sure and steadfast. He poured forth in language divinely eloquent, the praises of God—the expressions of gratitude for his abounding goodness. He avowed his firm confidence in God—his reliance on his mercy through the atoning blood of Christ—his confidence in the Lord Jesus Christ as the Lord his righteousness—nor did he omit to add, “Except ye be born again ye cannot see the kingdom of God.” He testified that the only satisfactory evidence a person can have of personal interest in the great salvation, consists in the evidence he gives that he has forsaken his sins and loves God’s commandments. He declared that the glorious prospects which his faith and hope now opened before him, very far exceeded whatever had previously entered his heart. The last words that fell from his lips were, “Lord, thou knowest all things, thou knowest that I love thee.”

The town has lost a long, honored and valued citizen—learning and virtue a friend and patron—the Masonic Brotherhood, one of the most respected and beloved of their order—the church and society, an important pillar—numerous connexions a kind relative—and *children*, a most affectionate father. Such was the man, whose mortal remains we are now going to commit to their kindred dust. He had failings, we know—but they were such as consisted, we also know, with many and great and substantial virtues. His virtues let us all imitate. And for this purpose let us all go as *he* did, with faith and repentance to the Saviour of sinners—to Him, who came into the world, to *purify* unto himself a peculiar people.

*"Help Lord! for the godly man ceaseth; for the faithful fail from among the children of men."*

**MR. ROGERS' GENEALOGY.**

Rev. John Rogers of London, Prebendary of St. Pauls, Vicar of St. Sepulchre's, and Reader of Divinity. This eminent defender of Protestantism, was one of the first principal authors of the English translation of the Bible. His learning and zeal rendered him a dangerous opponent of the Church of Rome; and he was selected as the first martyr in Queen Mary's reign. He was burnt at Smithfield, Feb. 4th, 1555.

*First Generation.*—John Rogers of London left ten children. It is not known from which of these the family was descended, to which our friend belonged; but there are several facts which lead us to suppose that his name was John Rogers. It is known only that some of them were ministers, and that the one to which we refer, died at an early age.

*Second Generation.*—Rev. John Rogers Dedham in Essex was educated by one of his uncles. He was first settled at Haverhill in Suffolk, but, for the last thirty-one years of his life, was a highly distinguished preacher at Dedham.

**Third Generation.**—Rev. Nathaniel Rogers, second son of John Rogers of Dedham, was born at Haverhill, England, about the year 1593, and was educated at Emanuel College, Cambridge. After preaching about ten years, he removed to America, to avoid the storm of persecution. He arrived in Nov. 1636; and in 1638, Feb. 20th, was ordained colleague pastor with Mr. Ward of the church at Ipswich, Mass. He died in 1670.

died July 2d. 1655, aged 57.—Nathaniel Rogers possessed a slender constitution, and feeble health; but he was eminently distinguished by his learning and piety. Cotton Mather says of him—"he was one of the greatest men that ever sat on the American stand."

**Fourth Generation.**—Rev. John Rogers, elder son of Nathaniel, was born in England about the year 1630; came with his father to New-England, and was educated at Harvard College. He preached occasionally at Ipswich, but devoted

*Fifth Generation.*—Rev. John Rogers, born July 24, 1684, was the eldest son of the former.

July 17th 1766, was eldest son of the late Rev. John Fitch, who was educated at Harvard College, and settled as a colleague pastor with Rev. Jabez Fitch at Ipswich. He was an eminent preacher, and a pattern of virtue, and continued in the ministry to his death Dec. 28th, 1745.

*Sixth Generation.*—Rev. John Rogers, eldest son of the former, was born Jan. 19th, 1692, was educated at Harvard College, and settled at Kittery. He died Oct. 16th, 1773.

*Eighth Generation.*—John Rogers Esq. was the eldest son of Rev. John Rogers of Gloucester.

He was born at Gloucester, Dec. 1, (Old Style 1748, was educated for college partly by his father, and partly by his grand-father at Kittery and graduated at Cambridge in 1767. He died Nov. 24th 1827, aged 79.







following, to wit: "Sketches; by N. F. Willis.  
If I remember  
You lov'd such stories once, thinking they brought  
Man to a fine and true humanity."—*Barry Cor-*  
In conformity to the Act of the Congress of the  
States, entitled "An Act for the Encouragement  
of, by securing the Copies of Maps, Charts and Hy-  
the Authors and Proprietors of such Copies, dur-  
times therein mentioned;" and also to an Act entitl'd  
Act supplementary to an Act, entitled, An Act for the  
encouragement of Learning, by securing the Copies of  
Charts and Books to the Authors and Proprietors  
Copies during the times therein mentioned; and ex-  
the benefits thereof to the Arts of Designing, Engraving  
Riching Historical and other Prints.

JNO. W. DAVIS, Clerk of the District  
Dec. 7. *Massachusetts*



